in China, Chinese Buddhism has displayed movements which have sought to purify and revive it. Many monasteries and temples have been renovated, Buddhist societies have been organized, much effort has been expended in circulating literature, the ordination of monks continues, and popular lectures have been delivered. The outstanding leader has been the able and earnest T'ai Hsu.

Since the coming of the Republic, China has experienced a widespread movement away from religion. Some of this is due to a general reaction against old forms and beliefs which is inevitable when a great group of mankind departs from its past. Much of it is to be accounted for by contacts with the religious scepticism and indifference of the modern Occident. Among its leading exponents have been returned students from the West. Many of its leaders have been in France and have been influenced by Positivism. It seeks salvation for this life rather than the life beyond the grave and expects it to be achieved through scientific rathei than religious processes. Not a little of it comes from militantly anti-religious Soviet Russia. Some of it is a continuation of the native religious scepticism which has had such a long history. Much of the neglect of religion is due to the disintegration of the social and political institutions and the intellectual patterns with which religion has been associated. Some has been a concomitant of the destruction wrought by civil strife and foreign invasion.

Opposition to religion has come in waves. One of these, at the inception of the Republic, was directed primarily against the native cults. Another, in 1922, was chiefly anti-Christian. Still another came with the rise to power of the Kuomintang, was especially sponsored by the radical elements of that

party, and was prominently but by no means entirely anti-Christian. In districts where Communism prevails the lands held as endowments of monasteries and temples have largely been confiscated.

More subtle than open opposition but no less destructive to religion is an indifference which arises from the tacit assumption that the real goods of life are to be won by other than religious means. In this again China is largely conforming to the climate of opinion in much of the modern West.

The movement away from religion has affected all faiths, although in varying degrees. During the fighting of 1926 and 1927 troops occupied many of the buildings belonging to Christian